



STATE EDITORIAL IDENTIFICATION FORM

STATE: FLORIDA

RECEIVED FROM (State Office) JACKSONVILLE

MSGREEKS IN TAMPA WORDS 16,250 QUOTA

STATE GUIDE LOCAL GUIDE NON-GUIDE SOCIAL-ETHNIC STUDY

TABLE OF CONTENTS DIVISION

COMPLETE FOR THIS SECTION WHAT PERCENTAGE REMAINS

PREFINAL REVISE NO. WASHINGTON CRITICISM

PREFINAL REVISE NO. WASHINGTON CRITICISM

PREFINAL REVISE NO. WASHINGTON CRITICISM

PREFINAL REVISE NO. WASHINGTON CRITICISM

PREFINAL NEW: YES

VOLUNTEER CONSULTANT: Name

Position

ATTENTION: Dr.M.W.Royse

Address

By

Position

DATE: December 16,1939

A SOCIAL-ETHNIC STUDY OF GREEKS OF TAMPA

	PAGE
Origin & Immigration	1
Occupations	4
Economy & Health	8
Education & Organizations	9
Religion & Tradition	12
First Immigrants	16
Baptismal Service	30
Odd Experiences	34
Unconventional Occupations	42
Funeral Service	44
Patriotic, 'John's Club'	46
Education & Athletics	47
Christmas & New Year's Celebrations	51
Folk-Stories	53
Proverbs & Humorous Stories	63

Florida Writers' Project
Complete
16,250 Words

November, 1939.
Tampa, Florida
Bryan & Filaretou

f. 2
T15
W5

A SOCIAL-ETHNIC STUDY OF THE GREEKS IN TAMPA

Beginning with 1837, when the first Greek settled in Tampa, this element of the city's population has increased so slowly that by 1939 it constituted less than half of one per cent of the total number of inhabitants.

Originally an Indian village, settled first by whites in 1823, Tampa grew at snail's pace until the first railroad came, in 1884. The resulting impetus in growth was accelerated in 1886 and succeeding years by the establishment of cigar factories which brought an influx of cigarmakers from Spain, Cuba, and Key West.

By 1910 the city had 56,135 inhabitants. In 1920 this had increased to 82,837, and in 1930 the population as given by the U. S. Census was 101,161. Of these about 30,000 were of Spanish, Cuban, and Italian stock. Approximately 20,000 were Negroes, and the remainder Anglo-Americans and a few small groups of other racials including Greeks.

Situated on Tampa Bay near the Gulf of Mexico, Tampa's climate is not unlike that of Southern Greece, from whence come most of its people of that race. Florida, like Greece, lies between the 20th and 40th degrees of North Latitude, and both have extensive peninsular and island coast lines tempered by warm seas. The resulting similarity of climate was a strong factor in attracting



Digitized by the Internet Archive
in 2018 with funding from
University of Florida, George A. Smathers Libraries

<https://archive.org/details/socioethnicstudy00fede>

Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretos
Tampa, Florida
November, 1939

Greeks to the area.

Nick Jack, President of the American-Hellenic Community of Tampa, a local incorporated Greek organization, estimated there were in 1939 approximately 200 Greeks in Tampa, including children. A recent survey confirms this estimate.

Starting with the first comer in 1887, the population of this race has been of slow growth. In 1910 there were about 100 Greeks here; in 1920 approximately 150; and in 1930 there were 193 according to the United States Census.

John Filaretos, an active local member of the Order of Ahopa, and former editor of The Hellenic Messenger, a monthly Ahopa organ devoted to Greek interests in Florida, started in November, 1935 and discontinued two years later, supplied many of the facts contained in this study. Like many others of his race he abbreviated and Anglicized his name to make it easier for Americans to pronounce and spell, and so uses the name of "John Philon."

He is authority for the statement that the first Greek to settle in Tampa was Anthony Sellas. This pioneer immigrant came from the island Skopelos to New York in 1886, from there to Savannah, Georgia the same year, and to Tampa early in 1887. He was a sailor in his native country, but in Tampa he opened a fruit store in Ybor City, which prospered. In 1894 he returned to Greece, remained two years and then came back to Tampa. He again went to Greece in 1898 where he married and returned to Tampa the same year, leaving his bride there. Two years later he

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretos.

dent for his wife and infant son, who had been born in Greece. Later he moved his store to a building he purchased at Ashley and Constant Streets, where he remained in business until his retirement about 1925. He died in 1938, leaving seven children. John, the eldest, born in Greece, became a naturalized citizen when he was 21, and later served as secretary of the local chapter of Ahepa. He married an American girl and they have three children. He and all others of his father's family continue to live in Tampa.

A great majority of the Greeks in Tampa came from the southern peninsula and islands of their country. About 50 per cent are from Peloponneseus, 25 per cent from islands, and the rest from scattered provinces. Among the sections represented and the number from each are: Albania, 3; Servia, 2; Asia minor, 4; Thrace, 1; Salonica, 4; Macedonia, 1; Yperos, 6. About 25 are from various sections of Northern Greece.

Local Greek leaders say that the sole motive of their people's immigration was to improve the economic condition of themselves and their families. Few if any of the early comers had any intention of remaining in America any longer than it would take them to accumulate enough money to enable them to return to Greece and there spend the rest of their days in comfort.

However, after they had learned the language of America, established themselves securely in employment or business, and become a part of the life here, nearly all of them were glad to

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filareton.

remain and become Americans.

In the mother country most of them had been small merchants, farmers, florists, or employed in clerical or minor business pursuits. Some had been seamen, some sponge divers, and a few had worked in Greece as shoemakers or in the building trades. One had been a tailor and another a barber. Few if any resumed their native occupations after arriving in Tampa. Generally their new efforts were to learn the restaurant or hotel business, as most of those who came earlier had engaged in those pursuits and were able to offer newcomers temporary employment. Many have continued in this line, either working for others or conducting eating places of their own.

Others established grocery stores, fruit, flower, cigar and refreshment, and vegetable stands, and a few engaged in farming. One group of relatives has established a thriving business in the manufacture of soft drinks. There are one or two each engaged in the following occupations: barber, shoemaker, hat cleaner, candy peddler, tailor, cigarmaker, coffee roasting and grinding, moving picture operator, theater manager, lumberman, and one lawyer.

In the line of heavy labor, some early immigrants worked for a time as laborers on railroads, farms, and at sawmills and phosphate mines. Probably less than ten per cent were employed as railroad laborers. Local Greeks rarely change from the occupation they adopted here except to advance from minor to executive positions. Hence, the railroad and other laborers, most of whom had

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryon & Filaretou.

some education and plenty of ambition, soon got better jobs or went into business for themselves. In most cases they entered food-catering lines with their compatriots in Tampa. Generally the wife and older children help the husband in his business, but rarely do the women or children work for others.

The only unusual circumstances connected with sea voyages or the subsequent journey to Tampa by these immigrants were that young boys who came alone were "tagged through" by their parents, who attached large labels to them bearing all necessary information to enable steamship purser and train conductors to forward the youngsters to their destination. As a rule all except the earliest immigrants were sent for by friends or relatives who provided them with employment on their arrival.

Matthew Matheson, secretary of the Hellenic Community, who has made a study of the local colony, says that regardless of what part of Greece they are from, their occupations since coming here are in most cases different from their native employment. He said that about 60 per cent are engaged in restaurants and other food-purveying lines, probably ten per cent are farmers or farm laborers, and the rest employed in miscellaneous occupations.

Very few who came from Greece to Tampa migrated elsewhere. The majority of those who did leave in quest of better employment or more favorable opportunities to embark in business returned later to Tampa and remained. Only two cases are recorded of Greek immigrants who returned to their native land to stay. One was a

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

young man who went back to take care of aged relatives in Greece. He became agent there for an American machinery concern and has prospered. The other repatriated for family and business reasons.

A few who had been sponge divers in Greece went to Tarpon Springs and worked for a time in the sponge industry there. But they shortly returned to Tampa to engage in less hazardous work.

In most cases the immigrants were young men averaging 20 years of age. Very few brought families or relatives with them, as a majority intended to return to Greece after they had made money enough. And those who expected to stay here wanted first to establish themselves, provide homes, and save money with which to pay their relatives' way to Tampa. No families came as a group. Many eventually sent for their relatives, including men, women and children.

There was little variation in the class of immigrant, all coming from peasant or middle-class stock.

Virtually all the Tampa-bound Greeks landed in New York City from regular passenger steamships and came directly from there to Tampa by rail. Many had been influenced by letters from friends or relatives who wrote glowingly of the climate and opportunities here.

The following approximate vital statistics of the Tampa Greek colony, as estimated by Matthew Matheson and John Filaretou, indicate a recent shrinkage, which is probably due to the increasing death rate among the older colonists:

Average number of marriages yearly,	1 to 3
" " " births "	1 to 2
" " " deaths "	1 to 3

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

Practically all adult Greeks here are able to speak, read, and write both English and Greek, and most of the elders also speak one or more additional languages, such as French, Turkish, Albanian, Spanish, and Italian. Greek and English are spoken in the home, the latter tongue prevailing. When only elders of the family are present Greek is spoken, but as the younger generation prefers to converse in English, that language is used when younger members are at home.

Andrew Doukas stated that the Greeks here make a point of using the language and customs of America, and all literature of their societies is printed in English. From the beginning, however, the Greek language has been taught their children at home, and the language and culture of the mother country is also taught in community classes.

Some notable results of the shift from peasant life to industrial and business life has been better living conditions, improvement in cultural lines and assimilation into the American economy. The few railroad laborers were chiefly of the peasant class. Wages and hours were better than in Greece.

In 1906 a crew of 130 Greek laborers was brought from Boston to Arcadia, Florida, by Andronikos Cleotelis, now of Tampa, to work on the Charlotte Harbor & Northern railroad, then being built from Arcadia to Boca Grande. There some lived in camps and some in boarding houses.

There were few places of entertainment for the laborers at that time except saloons and dance halls, but the Greeks spent

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

little time or money with them, preferring to use their cash and leisure in improving their knowledge of American affairs and thus increase their earning capacity. Many studied around the campfire at night and later attended night school.

A survey discloses that there is no segregation of the race in Tampa, and no separation of groups from different parts of Greece. Almost from the beginning of the colony groups have intermingled amicably and all have mixed freely in American life. Their homes are scattered among substantial residential districts of the city, where they are reputed to be good neighbors.

A large majority of local Greeks are reasonably prosperous and their standard of living fully equals that of other elements in the same income groups. Most of them own and live in bungalow homes that are neat, modern, and well furnished. The average family consists of four persons. Even the poorest are said to live in comparative comfort because of the thrifty, industrious and temperate habits of the race. There is a strong spirit of mutual help among the Greeks in Tampa, and it is asserted that none here has been an object of public charity.

Greek community leaders say that the economic situation of those here is considerably better than they were accustomed to in their native land, and their living conditions are proportionately better.

As to the health of the group, their spokesmen declared that it is exceptionally good, due to their abstinence from excessive drinking, their home-loving temperament, moral living, and an ample

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

and balanced diet of nutritious foods. Their ailments are no different from those of other groups of equal living standards, and there are no special conditions among them conducive to ill health.

As the social and cultural life of the Greeks of all sectional groups is the same, the data for those of different origins cannot be separated. All belong to the same societies and share alike in activities of the whole city.

Most of the Grecian immigrants came here equipped with education favorably comparable to that of the average American-born citizen. John Filaretou says that for many years Greece has had an excellent public school system available to all youth, comprising free grade and high schools, religious seminaries, and colleges within financial reach of those in moderate circumstances.

A majority of adolescents, as well as adults, can read both Greek and English. Few can read in other languages. Virtually all children of Greek parentage attend the public schools. Many have graduated from public high schools, and a number have received advanced education at the University of Tampa and other institutions of higher learning. There are no parochial schools of the Greek church here.

The following flourishing organizations have been established here for social, cultural, and fraternal advancement of the race and the community at large:

Lycurgus Chapter No. 12, Order of Ahepa, was formed here in 1923. Its pioneer predecessor, Panhellenios Ennosia, organized in

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

1911, ceased to exist about 1915, and most of the former members of the first society joined the new one.

The Order of Ahepa, founded in Atlanta, Georgia, in 1922, is a national organization with headquarters in Washington, D. C. It is made up of native-born Americans and naturalized Greeks or their descendants. First qualification to join is American citizenship, and members must be men over 21. Officers of the local chapter have included prominent American business men of Tampa as well as citizens of Greek extraction.

The Tampa chapter has been active in civic affairs from its inception and in 1939 its membership of 120 exceeded that of any of the other eight chapters in Florida. Thoroughly patriotic, the order stresses that Grecian members are Americans by choice rather than accident of birth. Its purpose among other things, as set forth in its constitution is "To promote and encourage loyalty to the United States, and to instruct its members in the tenets and fundamentals of American government." Culturally, it strives to "enrich and marshal into active service for humanity the noblest attributes and highest ideals of true Hellenism."

The Daughters of Penelope, women's auxiliary of Ahepa, was founded in 1928. Its principles and purposes are those of the Ahepa and the special function of promoting social activities.

Menailaos chapter No. 154 of the Sons of Pericles, composed of young men of minor age, was organized in 1935. The Maids of Athens, a girls' society, was established also in 1939. Both these junior affiliates of Ahepa are composed of young sons, daughters,

Tampa, Florida
November, 1939.
Social-Ethnic Study of
Greeks in Tampa.
Bryan A. Filaretou.

brothers, and sisters of Ahopans.

The Hellenic Community of Tampa, Incorporated, a non-profit organization, began functioning in 1932 under the name of Hellenic Community Board, and engaged in welfare and educational work among the Greek population of the city. It was chartered under its present name in September, 1937, with a board of nine directors and the following officers: President, Nick Jack; vice president, John K. Sakis; treasurer, Andrew Doukas; and secretary, Matthew Matheson. Other members of the board were: Louis (Koutoufas) Gout, James Koulouris, Charles Peters, Peter Argeriou, and James Cleotelis.

It was this organization that conceived and carried out the building of the American-Hellenic Center in Tampa. Upon completion of the building an associate branch, which includes native Americans and the Ladies Auxiliary of the Community, was formed as the American-Hellenic Club. This is primarily a social organization with more than 275 members in 1939, a board of directors, and an executive building committee, the original members of which were: Andrew Doukas, chairman; Nick Dennis, of St. Petersburg, treasurer; and Harry Frank, secretary.

Membership in the club includes residents of surrounding cities and communities, and exceeds the Greek population of Tampa.

The American-Hellenic Center is near the down-town center of Tampa. Completed in 1939, it is of white limestone with cast stone trim, two stories in height, with a columned portico facing the Hillsborough River. Interior features include clubrooms, a library and dance hall, shower baths, and a fully equipped stage. The Center

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

provides quarters for the Order of Ahepa, its auxiliaries, and the American-Hellenic Club, serving as a meeting place for various societies that give entertainments and plays. A feature is musical instruction for talented children.

There never has been a newspaper in the Greek language published in Tampa, as the colony is too small to support one. However, the two English language dailies here, both published for nearly fifty years, are widely read by the Hellenic residents and are credited with exerting a pronounced influence toward their Americanization. Many also read Greek newspapers published in New York, Chicago, and other American cities, but the influence of these journals here is said to be slight.

While native traditions still have a firm place in the hearts and minds of the race here, they have little bearing on their present lives, excepting those of a religious nature. The religious traditions are strictly followed, particularly in marriages, baptisms, funerals, and observance of celebrations of the Greek Orthodox church. There are no clashes with other traditions, as the Greeks here are credited with being tolerant, tactful, and adaptable to environment.

Local Hellenes come into frequent and amicable contact in business, social, and civic activities with Americans and other nationals, and there is no friction with other elements of the population.

It is only with respect to regional heroes of their particular native sections that there are separate traditions between

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan A. Filaretou.

the various sectional groups. But the differences are slight, as these heroes are honored nationally as well as sectionally. The greatest heroes of all the race are those who did most to forward the Greek ideals of democracy, which originated in Greece, and to free the nation from its oppressors. Among those chiefly commemorated sectionally are: Theodore Kolocotronis, by the Peloponnesians; Athanassios Diakon, by those of Lania; Rigas Phorokus by the Thessalonians; and Eleftherios Venizelos by natives of Crete.

As virtually all Greeks here are traditionally born and bred in the faith of the Eastern or Orthodox Greek Church, and are firmly grounded in their belief, there have been no conversions to any other religion or cult. However, as they have neither church edifice nor priest here or nearer than Tarpon Springs, 31 miles away, some of them attend the St. Andrews Episcopal Church in Tampa, as the Episcopal service is said to be more like their own than that of any other religion. Others drive to their own church, St. Nicholas, at Tarpon Springs, Florida.

According to Greek leaders here immigrations to Tampa were not caused by any particular struggle with the forces of nature in Greece, but chiefly the desire for greater economic welfare. Contributing causes were said to have been the natural Grecian love for travel and adventure in new lands, the congenial climate here, and the inbred hunger of the race for increased knowledge.

Owing to their average grade of education being somewhat better than that of most immigrants from Europe, there is very little

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

superstition among local Greeks. Some of the older ones retain a half-hearted belief in black magic, ghosts and "signs" such as are common to all. Also there is a lightly accepted tradition of purely Greek origin that Tuesday is an unlucky day on which to begin a journey or other undertaking, a belief corresponding to the American superstition about Friday. The Greeks regard Tuesday as a day of ill omen because it was on that day of the week that their ancient city of Constantinople fell to the hated Turks.

A favorite dance is an allegorical one called the "Dance of Zalongo" commemorating the tragic fate of the women of Souliotisses, who danced in a body to the edge of a high cliff and hurled themselves to death on the rocks below rather than fall into the hands of the advancing Turkish soldiers. This dance has been presented in Greek plays in Tampa.

The old native songs best known here are "Louloudi tis Monovassias" (Flower of Monovassias), a ballad lauding the beautiful girls of a Grecian city; and "Gero Dimos" (old Dimos), another ballad relating the valorous deeds and hardships of an aged soldier-hero, and calling on the younger Greeks to emulate him by taking up the fight against the Turks.

There is a jocular story told among Americanized Greeks about a couple of their countrymen who had recently immigrated to America to work as laborers on a railroad. It relates that one evening in camp after the day's work they killed, cooked, and ate a

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Pilarston.

brace of turkey buzzards, thinking they were some kind of American chickens. Next morning when they came to work looking rather pale and ill, the foreman asked them what was the matter. One replied weakly, "Too much American chick."

Local Greeks affect no particular form of dress. Most of them dress well, though conservatively, in prevailing American styles.

Some of their favorite foods, prepared in Greek style, are the following:

Melizanakia (small stuffed eggplants)
Arni sti souvla (barbecued lamb)
Macaronada (macaroni with butter & cheese)
Keftedes (meat balls)
Dolmades (cooked meat with rice in wrappings
of cabbage leaves or grapevine leaves)
Kotopoulo me rigani (chicken roasted in olive
oil and spiced with origanon)
Teri Feta (Greek cheese made from sheep or
goat's milk)
Rizogalo (a white rice-custard pudding)

Dinners are preceded by an anise-flavored aperitif of strong liquor called masticha. Favorite vintages are Retsina, a Grecian white wine, and Navrodaphne, a dark red colored wine.

The Greeks in Tampa observe all general American holidays besides Grecian celebrations such as their own national Independence Day, which is March 25, and Epiphany Day on January 6. Also it is a custom for each individual to celebrate his own "name day," as it is called. This is the "day" of the Saint for whom he is named. For example, all named John celebrate St. John's Day, and those named George observe St. George's Day, instead of their own birthday.

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

The second generation as well as the older and younger elements have adjusted themselves thoroughly to their environment here and to the American way of life generally, although they justifiably retain a strong pride of race.

The problems of the Greek youth are much the same as those of the other racial elements here; but as the parents of most of them are in comfortable financial circumstances, their young people are in a somewhat better economic situation than the average of American or other youth groups.

To give a panoramic view of the various phases of Greek life in Tampa from the beginning, the following brief stories of some representative early comers and their families are appended. As to their background in Greece, the circumstances of their immigration, and their early and succeeding progress here, these examples are typical of the whole colony. The facts for these stories were supplied largely by John Filaretou, acting as present historian of the group:

He states that the second Greek immigrant to settle in Tampa was George Moutos, who landed in Philadelphia in 1887 as a seaman on a Greek sailing vessel. He left the ship there and spent two years before the mast on American ships, then came to Tampa to live in 1889. Here he established a fruit store on Franklin Street opposite the first building of the pioneer First National Bank and next door to what is now the Thomas Jefferson Hotel. A native seaman of Galaxidi, Greece, he had visited Tampa on a ship before he decided to settle here, and liked the place. Moutos prospered

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

in his fruit business, bought the building he occupied, and later added groceries to his line.

He made a visit to Greece in 1906, married a hometown girl there, and in 1907 returned with her to Tampa where they now reside with their seven children. Business continued so good that the former sailor retired in comfortable circumstances several years ago. He is a naturalized citizen, an Ahepan and member of the Hellenic Community organization.

In 1889 came Andrea Palaveda, a cousin of George Moutos, after living in Georgia two or three years having immigrated there from Galaxidi. After working for a time in hotels and restaurants and becoming proficient in the English language he bought the Almeria Hotel at Franklin and Washington Streets, which he conducted until his death in 1913. It was in a room in his hotel that the small group of Hellenes who formed the early colony met in 1911 and organized the first local Greek association as a chapter of the Panhellenios Enosis, meaning Panhellenic United Organization.

Palaveda was survived by two sons and a daughter. The eldest son, Nick, learned the printing trade and in 1939 was president of the Palaveda Printing Company, a successful Tampa concern. He is noted locally as a talented amateur comedian, taking a leading part in many minstrel and vaudeville shows. Olga, his sister, ~~xxx~~ long occupied a responsible position with the Western Union Telegraph Company here. The second son, William, became a motion picture machine operator.

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Byron E. Filaretou.

Nicholaos Hatzakos, who anglicized his name to "Nick Jack," immigrated from Greece to Tampa in 1900 and is still here. He has lived in Tampa longer than any other Greek now here. When a small boy in his native town of Skopelos on the island of that name, his mother placed a tag on him bearing his name and destination, and "shipped" him to his father who had established a grocery store in Tampa in 1890. The boy arrived safely after landing in New York, was apprenticed to the restaurant business, quickly learned English, and soon became a naturalized citizen. Since 1906 he has conducted a busy restaurant in the downtown shopping center.

In 1919 Nick Jack married a native American girl. They now have a daughter, Anigda, aged 19, who is attending college, and a son, George, 17, who was graduated from Plant High School in 1939, and was a Lieutenant-Colonel in the ROTC. He is now a student at the University of Tampa and vice president of the local chapter of Sons of Pericles.

The father was the first vice president of the Lyncurgus Chapter of Ahepa, and has served two terms as its president, and one term as District Governor, and now is president of the Hellenic Community of Tampa. Besides his services for his countrymen, Jack takes an active part in the general civic life of Tampa.

In 1905 came John Sakkis, a young man from Rehaia, Peloponneseus, not far from the historic city of Sparta. Before coming to Tampa he had lived a year in Tarpon Springs, Florida,

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan A. Filaretou.

where he was connected with the sponge-fishing industry. Soon after reaching Tampa he mastered the culinary art, and in 1907 started his own eating place. Its successor still flourishes in the business district.

In 1912 when Greece, with the Balkan League, became involved in war with Turkey, Sakkis yielded to racial patriotism and voluntarily returned to Greece, with Nick Jack, where they joined their country's army and served until the war ended with victory for Greece in 1914. Sakkis then returned to Tampa, bringing with him a Grecian bride. His son, Nick, is a student of the University of Tampa, and is secretary of the local Ahepa chapter.

Andronikos Cleotelis, who stopped in Tampa in 1906 on his way to Arcadia with a crew of Greek laborers, as previously related, came back to Tampa in 1928, made his home here, married a girl of Greek extraction, and they now have four children. A native of Mytiline, Greece, he landed first in New York in 1905, then went to Manchester, New Hampshire, where he worked for a time in a shoe factory. He had a knowledge of civil engineering, and after he and his laborers had finished their railroad work at Arcadia he took 45 of his men and went to work at a phosphate mine at Pierce, Florida. There he was soon promoted to foreman, and continued in that work until 1914, when he left Pierce and joined his brother, Steve, in a general merchandising business at Clearwater, Florida. After coming to Tampa to live he established a delicatessen and restaurant business which he still conducts.

Jimmy, his brother, also married a Grecian woman, and they

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan S. Filaretou.

have one child. Jimmy is a member of the Ahepa and the Greek Community.

George Kaliakoudas, who has simplified his last name to "Kallis," is another of the city's early residents of Greek birth. A native of Argos, famed old city of Peloponnesus, founded 1750 B.C., he came to Tampa in 1906 by way of the New York gateway. He later became an American citizen by naturalization, and engaged with John Bolas, an earlier resident from Greece, in the retail fruit and candy business here. Mr. Kallis is reported to take a lively interest in both Greek and American affairs in his adopted city.

The year 1907 brought two brothers, Spiro Psathas, and his brother Jimmy, from their native Skopelos. Like most other immigrants they had to accept what they could get in the way of employment until they could learn the language of their adopted country, so they went to Hecatee, Florida and became sawmill laborers. In a few months, however, they became adept at their work and were advanced to positions as foremen. In this capacity they were able to provide employment for twelve or more of their compatriots who had arrived from Greece and were sent to them by friends in Tampa. The sawmill company operated a commissary for the purpose of supplying groceries, clothing and other commodities to their employees, and to insure that their workers spent most of their wages with the company, they paid them in script instead of cash, although they would give cash for the script when requested. Not knowing this, and thinking the script was real United States money, some of the laborers sent almost their entire month's wages in the company's

Tampa, Florida
 November, 1939
 Social-Ethnic Study of
 Greeks in Tampa.
 Bryan J. Filaretou.

script to relatives in Greece, only to learn later that it was worthless there. Some of this group are now thoroughly Americanized residents of Tampa, and they laugh heartily as they tell of their early ignorance of American money. *Early mishaps laughed at.*

Their living quarters at the mills were barracks of rough lumber provided by the company. Here they lived happily, as related by one of the group, enjoyed their work, and celebrated Greek and American holidays. They did not get homesick, as nearly all were from Skopelos and most of them were related.

John Filaretou, mentioned earlier in this study as a present writer and historian of his race in Tampa, was born on the Island of Skopelos in 1896 and came to this city in 1910 as a boy immigrant directly after his emergence from Ellis Island, New York. His first job here was as a clerk in his uncle's grocery store. A graduate of a high school in Cairo, Egypt, where he also studied art, Filaretou quickly learned the English language and was employed as manager of various Tampa clubs and hotels. During this time he studied voice, and was an associate producer of local operas in which he sang. He also produced Greek plays sponsored by the Hellenic Community and lodge of Ahepa, being a member of both. He has worked recently as a writer and decorative artist, and is married to a native girl of Spanish extraction. They have three children, the eldest 14.

In 1912 Peter Argeriou and George Stamos, young Greeks, came together to Tampa from Thessaloniki. After passing inspection at

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Dryan & Filaretos.

Ellis Island they entrained direct to this city and later embarked as partners in a cafe here. Argeriou is married to an American woman and they have one son. Stamos has remained single. Both participate in general community activities and are members of the Ahepa and the Hellenic Community.

Nick Chaknis, from Salonika, deviated from the beaten occupational path, when he established a hat cleaning shop in Tampa. He first came here in 1912, but got his first job in the phosphate mines at Pierce, returning to Tampa afterwards to set up in the hat cleaning business which he still operates.

Andrew Doukas, prime mover and treasurer of the Hellenic Community of Tampa and long-time owner of two thriving cigar stores, came here in 1913 from Eregra, Peloponnesous via New York. He later engaged in the retail cigar business in which he has prospered, and married an American woman. He lost no time in becoming a naturalized American citizen after learning the English language.

Doukas was among the first in Tampa to volunteer for service with the United States army in the World War. Besides being a member of the Ahepa and the American Legion, he is a York Rite and Scottish Rite Mason, and is described by his compatriots as a liberal contributor, self-sacrificing and hard working leader in movements for community welfare. Now president of the local Ahepa chapter, he is also chairman of the incorporated Hellenic Community, and is credited by members of that society with being chiefly responsible for its latest achievements, the completion in

Tampa, Florida
November, 1939
Social-Ethnic study of
Greeks in Tampa.
Bryan & Willareton.

1939 of the American-Hellenic Center building, previously described.

In 1914 John H. Manikis came to Tampa from Fregra, Peloponnesus, and later became a partner with John Sakis, pioneer restaurateur whose career has been previously sketched. Manikis is a member of the Shrine, Knights of Pythias, Order of Ahepa, besides being a director of the Hellenic Community organization.

Jimmy Manikis, a cousin of John H., arrived here in 1916 from Hydra, a port famed for its naval heroes who fought for Grecian independence from Turks in 1821. He is connected with his cousins, John H. and John Sakis in the restaurant business.

In 1917 the local colony was joined by Athanassios Haralambou, who soon shortened his name to "Tom Lambos." He came to Tampa as an immigrant via New York, from Krionero, Thrace. Later he set up a cigar store and soda fountain which still supports him comfortably.

Three years after the Thracian's arrival came John A. Manikis, another cousin of John H. Manikis, previously sketched. John A. sailed from Fregra to New York and from there came to Tampa in 1920. Here he became associated with his cousin and John Sakis in their well established cafe and has prospered with them. He is single, a member of the Tampa Lodge of Elks, and was president of the local Ahepa chapter for four years, and is very active in all Hellenic social activities.

James Pappas, now a restaurant proprietor in Tampa, reached here in a roundabout way after a variety of experiences in different parts of the country. He landed in New York in 1908 from Hauplion, Greece, and went from there to Chicago where friends

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan S. Pilavetou.

were to meet him. Sailing to find them, he journeyed to Alabama and engaged in farming for three years. Leaving there he spent some time in various places, learning the restaurant business, including Mobile, Chattanooga, Nashville, and St. Petersburg. In the latter city he engaged in the restaurant business with Efthimios Tringas until 1921, when he came to Tampa and set up his own eating place which still flourishes.

Tappas is a naturalized American, well known among Americans as well as Greeks. He is a charter member of Ahepa and the Hellenic Community of Tampa.

Another who continued his homeland trade in Tampa was Nick Markos, who reached New York in 1913 as an immigrant from Kalymnos, an island that was then Grecian but is now Italian territory. From New York he went to Palmetto, Florida, and renewed his old-country trade as a tailor. In 1918 he moved to Tampa and opened his own ← tailor shop which is still in operation under his sign of "Nick, the Tailor." Markos is a naturalized American citizen and is married to an American woman. He is a member of the Modern Woodmen, Knights of the Golden Eagle, and the Hellenic Community of Tampa.

Next, in 1921, Elias Kotoufas reached Tampa by way of New York from Tricala, in Thessalia. He is now generally known as Louis A. Gout, which name he adopted soon after coming to America. Like so many of his predecessors he took up the food catering line and is now proprietor of a well patronized restaurant in the business district. Gout is a director of the Hellenic Community of Tampa, and is active in civic affairs. He married a Tampa-born Grecian

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Eugene J. Wilentz.

girl, and they have four children.

Gus Drivas, a single young man, first trod this land of freedom in 1921 when he landed in New York from his native town of Rehaia, Peloponneseus. He subsequently came to Tampa, established a truck farm and vegetable and fruit market, and has continued successfully to grow and sell farm products. He is a member of the order of Ahepa.

Another Tampa business man of the Greek race is Matthew Matheson, who hails from Samarina, Macedonia. After arriving in New York as an immigrant he first went to New Hampshire, where he worked for a time in a shoe factory. Then, hearing of Tampa from other Greeks, he came here in 1921 after serving in the U. S. army during the World War. He learned the culinary art here and in 1923 established his own cafe on a busy corner in the shopping center. Matheson is married to an American-born girl of Greek parentage, and they have two children. He is secretary of the local Hellenic Community, an Ahepan, a Shriner, and a member of the American Legion.

Harry Frank, from Mytiline, Greece, immigrated to New York as a boy of 14, then went to Savannah, Georgia, where he went to school and learned the English language while working in a grocery store. In 1926 he came to Tampa and connected with the Try-me Bottling Company, bottlers of soft drinks, as bookkeeper and assistant manager. He became a naturalized citizen of the United States, married an American girl, and they have one child. Frank is a member of the Phi Delta Kappa fraternity, past president of the Ahepa, and executive member of the building committee of the

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

Savannah, Georgia, and worked for his brother in the restaurant business there for about 12 years. He then went to Miami and started a restaurant, which he operated for ten years. In 1934 he came to Tampa to take charge of the Try-me Bottling Company as successor to his brother who had died. This bottling business had been established by one of the family in 1926. James Bacalis, generally known as "Jimmy" is single, a naturalized citizen of this country, member of the Ahopa, a charter member of the Hellenic Community of Tampa, and a director of the American-Hellenic Center.

An occupation somewhat removed from the general trend of Greeks in Tampa is that of John Stampelos, who arrived first in New York in 1909 from Maristos. In New York he engaged in the hardware business for more than twenty years, then came to Tampa in 1938 and established the Oak Hill Tourist Cabins north of the city.

He had made several visits to Tampa from New York and liked the climate here. He is married to a woman of Polish-Hungarian descent, and they have a grown son who in 1939 was studying dentistry at the University of Pennsylvania.

Two American-born sons of Greek immigrant parents have demonstrated the enterprise and thrift of the race. They are Manuel and Jimmy Daniel, both in their early twenties, sons of Nicholas Daniel, who immigrated via New York to Tarpon Springs from Leonidion, in 1909. After working in the sponge fisheries until 1911, he went to Carabelle, Florida, and returned to live in Tampa in 1913. He

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

was married to a girl from his native town. In Tampa he had been a push-cart peanut vendor until 1921 when he returned with his wife to Greece and died in 1933. Left in Tampa on their own resources in their 'teens, Manuel and Jimmy went to work in restaurants, saved their money, and each established his own lunch stand in which they have prospered. Jimmy is married to a native American girl, and Manuel to a Tampa-born girl of Greek parentage.

In collecting data for this study of the Greeks in Tampa much collateral material has been assembled which may seem extraneous to the requirements outlined for the study proper. However, as this incidental data casts revealing side-lights on the life of the colony, parts of it will be given in the following pages. These additional glimpses of Greek life will be aided by a perusal of the following table, compiled from a survey made in 1939, which enumerates all adult Greeks in Tampa by name, with a statistical outline relating to their past and present:

NAME	BIRTHPLACE	WIFE'S NATIONALITY	NUMBER OF CHILDREN
Athanassaw, Gust	America		
Agalos, Gust	Skopelos, Greece		
Argeriou, Peter	Salonica, Greece	American	1
Bacalis, James	Krusevo, Servia		
Bacalis, George	Krusevo, "		
Batalis, Harry	Kalamata, Greece		
Bethune, Gust	Erithra, "		
Bollas, John	Pirgos Elias "		
Brayers, Maniol	Koumi, "		
Creek, Hallin	Aigina, "	American	
Chaknis, Nick	Salonica, "		
Chaknis, Andrew	Salonica, "		
Caravelos, Costas	America	American	1
Collas, George	Coroni, *	American	3
Carras, George	Pirgos Elias "		89

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filareton.

NAME	BIRTHPLACE	WIFE'S NATIONALITY	NUMBER OF CHILDREN
Calikas, Philip	Hydra, Greece		
Cleotelis, Geo.	Mytiline, "		
Cleotelis, John	Mytiline, "		
Cleotelis, James	Mytiline, "	Grecian	1
Cleotelis, Andronikos	Mytiline, "	Grecian	4
Comati, Nick	America	Greek-American	2
Comati, Helen (Miss)	America		
Dostis, James	Yperos, "		
Drivas, George	Rehea, "		
Drivas, Gust	Rehea, "		
Drivas, Tom,	Rehea, "		
Daniel, Manuel	America	Greek-American	
Daniel, James	America	American	
Doukas, Andrew	Lampokampos, "	American	2
Demer, Peter	Mytiline, "	Italian	1
Demitrakopoulos, John	Amfisa, "		
Dallas, Peter	Thrace, "		
Frank, Harry	Mytiline, "	American	1
Filareton, John	Skopelos, "	Spanish-American	3
Galetzi, Harry	Elvasan, Albania	Albanian	2
Gerogalos, Charley	Skopelos, Greece		
Gout, Louis	Tricala, "	Greek-American	4
Haritopoulos, John	Bucharest, Roumania		
Harris, John	Mytiline, Greece	American	7
Harris, Nick J.	America		
Jack, Nick	Skopelos, "	American	2
Jack, George N.	America		
Jack, Amegda N.	America		
Karozis, George	Argos, "		
Koulouris, James	Rehea, "	Grecian	3
Koulouris, Gust J.	America		
Kallis, George	Argos, "		
Kavakos, C. D.	Sparta, "	Grecian	3
Lezos, John	Smyrna, Asia M.	American	
Lakes, George	Tricala, Greece		
Limbo, Tom	Krionero, "		
Martinos, Peter	Albania		
Mantonis, Peter	Mytiline, "		
Mitchell, Louis	Karpenissi, "		
Moutos, George	Galaxidi, "	Grecian	6
Moutos, Eli G.	America	Spanish-American	1
Markos, Nick	Calymnos (Italian)	American	
Matheson, Mathew	Samarina, Greece	Grecian	2
Manikis, John A.	Lampokampos, "		
Manikis, John N.	Lampokampos, "		
Manikis, James	Hydra, "		

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filareton.

NAME	BIRTHPLACE	WIFE'S NATIONALITY	NUMBER OF CHILDREN
Martinez, James	Kalamata, Greece	Greek-American	1
Minas, John	Katopanagia, Asia M.		
Metaxakis, Nick	Creta, Greece		
Moutakis, Manuel	Creta, "		
Niacaris, John	Kranithion, "		
Philips, Philip	Nisseros, "	Grecian	4
Pappas, Frank	Creta, "	American	
Pappas, James	Nauplion, "		
Paraskevopoulos, N.	Skopelos, "	Grecian	1
Paraskevopoulos, G.	Skopelos, "		
Paraskevopoulos, J.	Skopelos, "		
Petroutsas, John	Rehea, "		
Petropoulos, Geo.	Pirgos, Elias, "		
Peters, Charles	Mytiline, "	Grecian	2
Perdicaris, Mrs. James	America		1
Palaveda, Nick	America	American	5
Pomas, John	Zakynthos, "	American	8
Sakkis, John K.	Rehea, "	Grecian	1
Sakkis, Nick J.	America		
Sakkis, Angelo K.	Rehea, "		
Stavropoulos, Geo.	Rehea, "	American	
Stais, George	Syros, "		
Stampelos, John	Karistos, "	Hungarian	1
Stamos, George	Salonica, "		
Sampson, Mitchell	Skopelos, "	American	3
Sellas, Mrs. Anthony	Skopelos, "	(widow)	7
Sellas, John A.	Skopelos, "	American	3
Sellas, Gust A.	America		
Sellas, Peter A.	America	American	1
Sellas, Charles A.	America	American	1
Stavrianou, John	Kastelorizo (English)		
Souraris, Efthimios,	Sparta, Greece		
Vafiades, Mrs. Geo.	Syrian, (widow)		1
Vaporidou, Caliope, (Miss)	Calymnos, (Italian)		
Zoumberis, Anthony	Karistos, Greece	Grecian 41	1 89

The christening of a Greek child is marked in Tampa with an elaborate religious ceremony followed by a festive celebration. A recent event of this kind here was attended by several American guests to whom it was a novel and impressive occasion. As other non-Greeks may be interested to know how such a ceremony is conducted here, a

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

description of it follows as seen by Americans.

The christening occurred in the home of the child's parents, as there is no Greek church in Tampa. It was a neat bungalow home on a suburban street populated chiefly by American residents of a substantial middle class.

The event was set for 3:30 in the afternoon as being the most convenient time for the relatives and friends to attend, most of whom were employed in small business pursuits. By that hour perhaps fifty men, women and a few children had assembled in the house and shady grounds. The two heroes of the occasion were the baby, a sturdy, smiling boy of eight months, and the godfather, a jovial business man of middle age who proudly carried his godson around and displayed him to the guests. The parents, a couple in their thirties, basked in reflected glory somewhat like a bridegroom at his own wedding.

While waiting for the priest to arrive from Tarpon Springs, a larger Greek colony 30 miles from Tampa, the happy and well-dressed company chatted and took great pains to introduce the American visitors and make them feel welcome. As a further evidence of their courtesy, most of the general conversation was carried on in English, as the Americans spoke no Greek.

Presently the "Amerikanoi," as the Greeks know them, were taken to the spick and span kitchen, where they were shown two whole lambs, heads and all, which had been barbecued to a tempting brown for the feast to follow. These were flanked by other rich-looking viands beloved of the Greeks, including miniature egg-plants stuffed

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

with a spiced mixture of vegetables, salads, macaronada, little cakes such as kourambiedes and baclava, fruits, and claret wine. ←

Then the priest arrived, a tall and dignified yet benign looking man of 50, a striking figure with his long dark hair done in a knot at the back of his head, a luxuriant but graying beard, and his flowing pink robe reaching to his feet. With him came a young layman assistant to chant the responses of the baptismal service. They were received with reverent cordiality by the host and hostess and others present.

The large, neatly furnished living room was the scene of the christening. Its central figure was a new galvanized metal washtub, standing on two chairs, to serve as a substitute for a church baptismal font. It is required by the Orthodox ritual that this vessel be one never used before for any other purpose except baptism, and it is afterwards given to the church. The water in the tub, being sacred, must be disposed of after the ceremony by pouring it on the ground or into the sea. ←

The hour long ceremony of the christening was conducted by the priest and his assistant, and participated in throughout by the godfather, who held the child during the ritual, with the parents as incidental figures.

After the tempered water was poured into the tub it was blessed by the priest, who blew his breath crosswise upon it three times, then passed his hand thrice through the water in the form of the cross while he invoked the blessings of the Holy Trinity upon the water. ←

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretos.

The baby was then brought in by the mother and passed to the godfather who held it while he was placed under a solemn obligation by the priest to cherish the child, do his best to protect it from evil through life, and to see that it was raised a Christian in the faith of the orthodox Greek church. He also obligated himself to adopt the child and care for him as his own in case of the parents' death. He affirmed these promises by three puffs of his breath, symbolizing the blowing away of all evil from the child.

The priest then sprinkled olive oil on the water in the form of the cross, after which a pint of oil was poured into the water and on the child and it was then immersed in the oily water. The priest then touched various places on the baby's naked body with holy oil, and also drew the sign of the cross upon its back, breast, feet, and ears.

Throughout, the ceremony was accompanied by readings from the Bible and the ritual book, chanting by the priest and his assistant, and the waving of a censer filled with burning incense, the Oriental odor of which filled the room.

After immersion, the now frightened and fretting baby was towed and returned to its mother, which concluded the ceremony. Then all the guests heartily congratulated the beaming godfather and parents with the Greek words "Na sou Zissi," a wish for a long life for them, and "Na ta chiliassis," wishing the godfather a thousand christenings to his honor.

A privilege conferred upon the godfather in the ceremony was that he was to be honored by being best man at the wedding of his

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

godchild. This particular christening had an added significance in that it occurred on St. James day. The godfather's given name was James, and the celebration was in honor of his name-day as well as the christening. The baby was named Constantine.

After the solemn and reverent baptismal service the gathering was turned into a celebration of a social and festive nature. Smiling Greek maidens passed trays of little cakes, followed by apertifs of "masticha", a fiery Greek liqueur flavored with anise. Afterwards came a buffet supper at which were served the viands and vintages so temptingly displayed previously in the kitchen. The eating, drinking, and social pastime went on until after midnight.

In the early days of immigration, when thousands of foreigners were being poured into America weekly through the funnel of Ellis Island, Greeks bound for Tampa had many odd experiences due to their inability to speak or understand the language and ways of this strange, new country. Experiences that were then tragic to the bewildered newcomers are now recalled by them as comical. Here is an example:

George Stamos and his cousin, Peter Argeriou, two husky young men from Salonica, Greece, first trod American soil when they walked off the ship at Ellis Island in 1912, having come together from their Grecian home. There they lined up with other immigrants to pass the medical and other inspections necessary before they could leave the island for New York proper.

They still recall their joyous relief when the last inspector chalked a big "O.K." on the back of their coats and they were

copy
this

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

ferried over to the freedom of New York and all America.

But their relief was short-lived, for they were soon to encounter more difficulties. The only English they knew was "Tampa, Florida," which they had been told to repeat everywhere. In New York officials looked at their tickets and guided them to the proper station for their train. There they waited twelve hours, thinking someone would tell them which train to get on. Finally a station employee noticed their long wait and questioned them in English. Although they had no idea what he asked them, they eagerly gave the only answer they knew for all questions, "Tampa, Florida."

The station man then showed them his watch and by signs made them understand that their train would leave at six o'clock. Another sigh of relief, and then back into trouble again. For they didn't know whether six o'clock meant a.m. or p.m. Sitting for weary hours on the hard benches in the waiting room, they became ravenously hungry. They saw their fellow sitters go out and come back with sandwiches and fruit, but, although they had money, they were afraid their train might leave without them if they ventured out to look for something to eat.

Finally, after trying to sleep through the night on their uncomfortable bench, the glad hour of six o'clock in the morning came, and someone put them on a train bound for Norfolk, Virginia, the first objective on their journey. Changing at Norfolk for Tampa, they had several hours to wait for another train, so they mustered

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretos.

courage to go out and forage for food. Locating a lunch room, they cornered a waiter and, patting their gaunt stomachs and pointing to their mouths, made their wants understood. They ate everything the waiter brought them, whether they liked it or not.

Stamos saw others eating oysters on the half-shell and some drinking bottled drinks, and decided he wanted some of each. But his sign-making only brought him a bottle of Coca-Cola. By much gesticulating and pointing, they finally got a basket of food packed to take with them, and by going about the station saying "Tampa, Florida" to everybody, they were soon on a train headed for Jacksonville enroute to Tampa.

Getting off at Jacksonville for the last change on their way to Tampa, the boys heard a sound that filled them with joy. It was a voice speaking the good old Greek language. The welcome voice came from a Greek bootblack who had a stand in the station. They rushed to him and almost hugged him. Through the help of this countryman, the immigrants had no difficulty in getting more food in Jacksonville, and he also undertook to get a lunch packed to last them on their way to their final destination. But the Greek bootblack himself had been but a short time in this country, and he had the idea that Tampa was perhaps a thousand miles from Jacksonville. Anyway, as the boys got on the train for the last lap of their journey, a matter of 200 miles, their friend handed them a huge basket containing enough food to last them a week-end

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

and told them the cost was \$5. They were glad to pay it, for they too thought they had a long journey ahead of them.

To their happy surprise, their train reached Tampa within the next twelve hours, pulling into the old Seaboard Air Line station at Franklin and Whiting Streets. There they found a "cab man" of that period, a man with a horse and buggy. They showed him the address they had of Tampa friends living at the corner of Newcomb (now Cass) Street and Central Avenue, and he took them there, where the troubles of their long trip were ended among friends of their own race and language. Tampa has since been their home, and they are now well known business men and naturalized citizens.

Six years after their arrival, however, in 1918, a series of further travel-troubles and adventures were to begin for this same George Stamos.

In 1918 he enlisted in the United States army for service in the World War and served 18 months in France as an infantryman with the Twenty-first Division. He returned to Tampa at the close of the war, and resumed his restaurant business as a partner with his cousin, Peter Argeriou.

In the Spring of 1939 the national Ahepa organization arranged for its annual excursion of Greeks to the homeland, with an itinerary including Naples, Italy, and many cities of Greece. Among hundreds of other Hellenes who took advantage of this excursion to visit their native towns in the old country was the Tampa restaurateur, George Stamos. He sailed with the excursionists on the

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

Steamship Conte Di Savoia on March 17, 1939. After a stop of a few hours at Naples the ship proceeded to Piraeus, Greece, where the tourists were received by a welcoming delegation of government officials.

Stamos then went by rail to Salonica, going from there to his nearby native town of Athetos, where he visited his parents and relatives whom he had not seen since coming to Tampa 27 years before. From Athetos he visited other parts of Greece, and by the time his return ticket to America neared its expiration the war clouds raised by Germany were spreading over all of Europe, and Stamos decided he had better seek the safety of the United States and home.

Going back to Salonica to have his passport put in order by the American consulate, he was told that the only possible way for him to return to America was through Servia, so he went to Belgrade, Yugoslavia. There he found he must go through Switzerland and Germany to France to catch a ship, as the war was on in earnest, and the safest way was to take an American vessel from a French port. He stayed in Paris 16 days, then went to Bordeaux where he remained eight days more waiting for the safety of a ship carrying the Stars and Stripes. By this time vessels were being sunk by German submarines, and sea travel was dangerous and difficult.

Air-raid drills were being held in Paris while Stamos was there, and like all others in the French capital he was provided with a gas mask which he carried at all times. He said that after an alarm sounded everybody would be underground within 15 minutes.

In Bordeaux the Tampan learned that the steamship Washington

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filareton.

would soon sail from the port of La Verdun, France, for the United States. He was fortunate enough to secure passage on the vessel, made the trip across the Atlantic safely, and was overjoyed to arrive at his Tampa home in the middle of October, 1939. Stamos told friends here that his first trip to America as an immigrant boy, though far from pleasant, was a happy experience compared with his recent voyage.

Another Greek immigrant to Tampa who described his traveling experiences was John Filareton, who came in 1910 from Skopelos. His journey was in happy contrast to the immigration of most others, as he was equipped with a good working knowledge of the English language. Interviewed in 1939, he reminisced as follows:

"I had already had some traveling experience as a child. When I was three my parents took me from our native town to Cairo, Egypt, and I remained there with them until I was 14. There were good schools there, with compulsory courses in English, French, Greek, and the native Arabian, as Egypt has an international population. I attended school in Cairo until I was 14, learning all these languages and finishing junior high school. As some of our English instructors were native Britons, my English at that time probably had an Oxford accent, which later must have sounded odd coming from a Greek boy in America.

"After I finished school my parents moved back to our native town of Skopelos, taking me along. My Tampa uncle, who had returned to Greece on a visit, had encouraged both my parents and myself as to the better prospects for me in America, and they

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

finally consented for me to go. So in October, 1910, they provided me a ticket clear through from Greece to Tampa. I first went to Piraeus, then to Athens where I spent two or three weeks visiting relatives and seeing the sights.

"My ship, the Greek S.S. Themistocles, was to sail from Piraeus on November 20, so I returned to that city from Athens and embarked on that large, fine vessel as a second-class passenger. Sailing with me were four men from my home town, who were going to America as third-class passengers. On board we all stayed together except at night and at mealtimes.

"After a pleasant and uneventful voyage we landed at Ellis Island about December 2 or 3. Here I had to interpret for my companions, and some other fellow passengers, as they spoke no English. My knowledge of English was a big help to myself and four fellow-townsmen in getting through the immigration inspection and arriving in New York City, as it saved us much of the delay and bewilderment which handicapped most immigrants.

"Arriving on the waterfront in the big city, we met a policeman, and I asked him in English for directions as to how to reach the address of friends of my companions, where they were to stop. He was surprised at my speaking English and seeing me with the others, whose old-country clothes, big bundles, and foreign baggage at once told him they were 'green' immigrants.

"He looked at me rather closely, and asked: 'You must be just returning to America with some of your countrymen, ain't you?'

"I was puzzled at the question because I wondered if he mistook

me for someone else. Then he said kindly, 'I mean, were you here before?' Then I knew what he meant.

"'No,' I said, 'this is my first time in America!' He laughed, patted me on the shoulder and said: 'But you speak English very well.'

"'Yes," I answered him, 'I went to school in Egypt, and learned how to speak it there.' He said 'Yes, I notice you have some kind of a different accent, but I understand you all right.'

"He was a good-natured policeman, and talked to me for some time, while my four buddies looked on and waited, afraid or too excited to even put down their heavy baggage.

"In fact he was so interested in us that he recalled with a start that he was neglecting his official duties. But he gave us full directions and even put us on the right street car to reach the friends of my companions. I thanked him with real gratitude, and have always remembered his kindness.

"My companions were grateful to me for helping them through their landing difficulties, and after we reached the home of their friends in New York City, the family insisted on my staying with them a few days, which I did, and took the opportunity to see some of the sights of the city.

"I came through by train from New York to Tampa without any trouble, arriving at the old Seaboard station on Franklin Street. There I took the usual horse-and-buggy conveyance to the address of my uncle, in whose grocery store I started to work. Had it not been for my knowledge of English I probably would have met with many difficulties and delays, but as it was I had no trouble on the entire trip."

A very old and familiar quotation reads: "When Greek meets

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Efyan & Filaretou

Greek, then comes the tug of war." A young Greek in Tampa says the modern version of this is, "When Greek meets Greek, then comes a ham-and-egg business."

Although a great majority of the Greeks who came to Tampa adopted the prosaic business of feeding the hungry at popular priced restaurants, a number of them departed from conventional lines of food purveying or ventured into occupations somewhat unusual for members of their race.

One of these bold spirits was Gust Bethune, who sailed in 1911 from Erithra Megaridos, Greece, for New York, and after working in various hotels and restaurants there for 16 years he came to Tampa in 1927. Soon afterward he joined the Royal American Shows, a large carnival organization which has permanent winter quarters in Tampa and travels throughout the United States and Canada during the summer. Bethune secured the lunch-stand concession with this show, and has traveled with it for more than ten years.

Another to vary from the beaten path was Efstathios Georgiades, generally known in Tampa as "George, the popcorn man," until his death in 1939. He came here from New York about 1929, but was originally from Volos, Greece. He later established himself as a street vendor of popcorn and peanuts. But instead of the usual pushcart stand, George went modern and bought a motorcycle on which he installed his roaster. For ten years he was a familiar figure on downtown street corners, also on the fairgrounds, baseball, and football games, where he had concessions. Unfortunately he was involved in an automobile wreck in 1939 and suffered injuries which resulted

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

in his death soon afterwards.

John and Charley Sellas, sons of Tampa's first Greek settler, became railroad employees as soon as they were old enough. John worked for many years as a car inspector for the Seaboard Air Line railroad, while Charley has long held a position of responsibility in the local freight offices of the same road.

A Greek, who changed his original name to Oscar Adams, served for a number of years as a car inspector at Port Tampa for the Atlantic Coast Line railroad, and afterwards returned to live in his native country.

An unusual line of service called Harry Batalis, who came here from Kalamata, Greece. He has been employed for the past ten years as a butler for a wealthy family in Tampa. A naturalized citizen of the United States, he is a member of the Ahopa and Hellenic Community of Tampa. The butler is married to a Greek woman and they have eight children.

Another son of Hellas, Antonios Zoumberis, is employed by the G. & M. Coffee Mills in Tampa, where he roasts, grinds, and packages coffee. The concern specializes in the finely pulverized preferred coffee by the Greeks. In making coffee for the table they use this process: First the water is boiled, and while it is hot the powdered coffee is stirred into it. It is then brought to a boil again and is ready to serve. Most of them prefer the beverage strong, black and "straight," but some add sugar by stirring it into the pot. They usually serve it in the demi-tasse instead of the full sized cups used by Americans, except occasionally when it is taken

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Pilarston.

with milk. Then larger cups are used.

Somewhat out of the ordinary as a vocation for a Greek in this country is that of typewriter repairman and salesman, yet that is the occupation of Gust Caravelos, of Tampa, and he has followed it successfully for 17 years. The mechanical end came easy for him since he was graduated from Georgia "Tech" as a machinist and afterwards worked two years in the mechanical department of a telephone company. He is the American-born son of the late Andrew Caravelos, who immigrated from Argos, Greece, to New York in 1885. The elder Caravelos went from New York to New Orleans, where he worked for several years as steam engineer for a lumber mill and afterwards established a candy factory. He later married and moved to Georgia, where he continued his candy business. Gust, the son, was born and educated in Georgia, but came to Tampa in 1933. He is married to an American girl, has one child, and is active in Greek community affairs.

John Stavrianou, from the Island of Kastelorizo, is a partner in an established lumber business in Tampa. Stavrianou was a carpenter in the old country. Kastelorizo was formerly Grecian territory, but has long been under British control.

Having already portrayed the pageantry of a Greek christening, depicting the joyous beginning of life, there may be a darkly contrasting interest in the following description of a Greek funeral marking the end, also seen from the viewpoint of a native American.

The initial services were held in the chapel of the mortuary in the presence of about 100 relatives and friends of the deceased. Suspended on the wall beside the bier was a large crucifix. The

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretos.

priest with his long hair and beard, dressed in the black robe of mourning contrasting with the pink vestments worn at the christening, was assisted in the ritual by a young layman who read and chanted responses as the priest prayed and read the burial service. At intervals during the ceremony the tall, broad-shouldered cleric waved his censer with its burning incense. In one hand he carried a gold cross. There was no singing or music of any kind except the chanting.

At the end of the service, lasting nearly an hour, the mourners filed by the open casket, and custom required that each kiss the face or hand of the deceased, or the gold cross which the priest had laid on the breast. The casket was then placed in the hearse and taken to the cemetery as is done at American funerals, followed by the assemblage in automobiles.

On arrival of the funeral cortege at the cemetery, the pallbearers bore the coffin to the graveside, while the priest chanted and waved his burning censer until the bier was placed above the grave.

There a short service was held, and the holy man placed a small wax cross upon the mouth of the dead. With continued chanting the priest took a three-yard piece of white cloth, and with scissors cut a cross in it and placed it upon the body. This was symbolic of the action of Joseph, who took the body of Jesus from the cross and wrapped it in a white cloth.

Next the cleric poured oil crosswise upon the body to symbolize true faith and peace. He then took a shovelful of loose earth and

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

poured it over the body in the form of the cross, signifying that "we come from earth and return to it."

With a final prayer and chanting by the priest and his assistant the coffin was closed and lowered into the grave. As this was done each of the mourners cast a handful of earth into the grave, according to the Greek custom, at the same time repeating the prayer, "May God forgive you."

Aside from their religious customs, the Greeks in Tampa have quite generally adopted American ways, and their patriotic devotion to this land of their adoption is manifestly growing stronger with the passing years.

A humorous story is told locally which illustrates how firmly they believe in "foreigners" becoming naturalized Americans as soon as possible.

One of the colony met a young American from Georgia who had just come to Tampa to live.

"Where are you from?" asked the Greek citizen.

"I am from Georgia," was the reply.

"Well," urged the Greek, "you had better take out your naturalization papers if you want to live here."

Most Greeks are named for saints, with the baptismal name of John, after St. John, prevailing among the men. In Tampa there are so many of that name that they have formed a "John's Club," an informal social organization consisting, in 1939, of 29 men named John.

On St. John's Day, January 7, of each year, the club has its

Tampa, Florida
 November, 1939
 Social-Ethnic Study of
 Greeks in Tampa.
 Bryan & Filaretou.

annual celebration at which they gather to observe their mutual "name day." Instead of celebrating their birthday, as most other racials do, the Greeks observe the day of their patron saint. And in place of each "John" here making merry separately on St. John's Day, they get together for a big joint festivity. This adds to the enjoyment, especially for single men, who, having no suitable home in which to entertain friends, might pass a lonely day.

Each year the members meet in advance of the day and plan the event, which usually takes the form of a banquet and dance at a rented hall. No dues are required, but each member contributes his share toward expenses of the celebration, and the more affluent chip in for any who are unable to pay their portion. Married members bring their families and invited guests, but no one can be a member unless his first name is John.

At the club's celebration in 1939 the banquet and dance was attended by 250, including members, their families and guests, and the merry-making lasted until early morning hours. This "John's Club" is said to be the only one of its kind in Florida.

Advanced education and school athletics are in high favor with American-born young people of Greek parentage in Tampa, and they are strongly encouraged in these activities by their parents. A number of sons and daughters of Tampa Hellenes have graduated with honors from the city's high schools and are attending the University of Tampa. Possibly with the heritage of ancient Olympian athletes in their veins, some have distinguished themselves in local athletics.

Gust Koulouris, who ranked high as a graduate in 1939 from

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

Plant High school, played such good football as tackle on the Plant team that it won him a scholarship at the University of Tampa, where he will play with the varsity team. ←

George Jack, now an honor student at the local University, was graduated from Plant High school in Tampa where he played a strong part on the school's eleven. A member of the R O T C at the high school, he so distinguished himself in this field that he was promoted to the rank of lieutenant-colonel. He is also vice-president of the local chapter of Sons of Pericles, junior affiliate of the Ahepa, and member of the local Order of Demolay.

Nick Sakkis is another University of Tampa student who excels in his classes. With ambition for a commercial career, he is taking a complete business course. He has been honored by election to the office of secretary of the Tampa chapter of Ahepa.

Nick Harris is a student at Hillsboro High school and a sergeant in the R O T C there, and is president of the local chapter of Sons of Pericles.

Amegda Jack, sister of the young lieutenant-colonel, is specializing in chemistry and mathematics at the University of Tampa. ← N.B.
She has planned a professional career as a chemist.

Another American-born girl of Greek blood who is attending the city's university is Athena Peters. She is regarded by acquaintances as a student of great promise.

Old-country games that were popular in the youth of Greeks now in Tampa are seldom played by their children, as these young people have learned to play American games and prefer them to the native

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

pastimes described to them by their elders.

The "rock battle," a hazardous and strenuous game played by boys in Greece, was described by John Filaretou. It was based on the warlike traditions of the old battle heroes of the race, who, in 1831, fought off the invading Turks by hurling rocks at them. It is related that a valiant handful of 50 Greeks defended a mountain pass against a well-armed horde of Turkish enemies by the primitive method of hurling rocks at them from the mountain cliffs.

In emulation of these warriors, as related by Filaretou, Greek boys, in his youth, who belonged to rival "gangs" would meet by arrangement as opposing armies and fight pitched battles by throwing rocks at one another until one side or the other was put to rout.

"In one of these battles," Filaretou recalled, "I was leader of the band of small boys of my own age and we engaged in warfare with an 'enemy' gang of larger boys. It was a fierce fight, but we whipped them. In our final charge I was struck by two sharp stones, once on the head and once in the neck. I was almost knocked out, but managed to get to a doctor who had to take several stitches to patch me up. Several boys on both sides were wounded, but I was the worst 'casualty.'"

The victorious "general" showed two jagged scars which he still carries as proof of his boyhood battle wounds.

Among the harmless games played by the youth and some grown-ups in Greece, as described by one who spent his boyhood there, are the following:

A very popular game played for money is "anades" which is played in this way:

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

A small stone with a flat surface, called the "bastaka" is set on a slight mound of earth somewhat like a golfer's tee, and on the stone each player places a coin, the amount of the agreed "ante." Then, from a distance of 12 to 15 feet, the players in turn toss a small disk or tablet of stone (the "amada"), in an attempt to knock down the pile of coins. The player whose amada topples the coins from the bastaka wins them all. Or, if none is skillful enough to make a direct hit, the contestant whose toss comes closest to the bastaka wins the "pot." However, if the amada touches the bastaka without dislodging the coins it is not counted as the closest. In other words, the object is to either topple the coins off the bastaka or to land the amada nearest to the mark without touching it.

A game similar to the one just described is played in some parts of Greece by driving a stick into the ground and placing the coins on top of it instead of a rock. Walnuts are tossed to hit the stick and thus bring down the coins. As in the other game, in case of failure of any player to strike the stick hard enough to topple off the coins, the one landing his toss nearest the stick without touching it wins all the coins.

Another outdoor game, slightly similar to golf or hockey is played as follows: clubs are made from limbs of the olive or fig tree, with one end formed in a curve or angle like a golf or hockey club. This is done by heating or steaming the stick, bending the end, and keeping it in the bent position until it sets.

Instead of a golf ball a pine cone is used, and the game consists in knocking it into a hole in the ground. Two opposing teams of any

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

number of players each are formed. As in hockey, one team strives to get the "ball" to the goal and the other battles to prevent them. After one side succeeds in driving or manipulating the cone into the hole, the team positions are reversed for the next round.

Another typical Grecian game is "viziris," which very slightly resembles "jacks" or jack-stones as played by American children. For viziris the small joint-bone found only in the knee of a sheep or lamb is the chief piece of equipment. It is an oblong bone with one side concave and the other convex. One of the broad sides is called "viziris" and the other "king." The other two sides of the bone have a fairly flat surface. One of these is the losing side and the other gains points. In playing the game the bone is tossed into the air, with the hope that one of the winning sides will be uppermost when it falls on the ground. If it falls with the viziris side up the player wins. When one of the narrower sides is up, he gains a certain number of points, but if the opposite surface is uppermost he loses.

"Sklavakia," meaning "slaves," is an athletic game played by children in Greece. As described, "it is played something like baseball except that neither ball nor bat is used." They have "men" on bases, and the "slaves" run from one player to another, touching them with their hands. It is said to be a favorite game with children on account of the vigorous exercise involved.

Christmas and New Year's are celebrated by the Greeks in Tampa in very much the same way as these holidays are observed by Americans. But in some American cities having a large Greek population, old-world customs are followed.

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

For example, in these cities boys and girls at New Year's eve provide themselves with lighted paper lanterns of varied fancy designs and go through the streets singing and chanting the "kalandra," somewhat as Americans go about singing Christmas carols. They have an impressive leader who carries a staff or walking cane with which he beats time for the music by banging the end heavily on the ground.

On their rounds one of the group carries a sack and solicits donations, usually for the poor or for some other benevolent purpose. Pleased by the singers, those whom they visit drop gifts into the sack, such as money, pastries, nuts, etc. If the donations are not asked for a charitable object, they are divided among the singers at the end of the pilgrimage.

Many Greeks in Tampa celebrate New Year's eve by inviting relatives and friends to their homes for the evening and a midnight supper, after which cards are played by the adults. Children who attend either go to sleep or play their own games until their bedtime.

"Thirty-one" is a favorite game at these parties, and to win is considered a sign of good luck for the winners during the coming year. This game is somewhat similar to the American one of black-jack except that in the Greek game 31 points is the winning score. However, 14 points made by certain cards may win if no player has made 31 points.

A Greek citizen of Tampa who spent his boyhood in the old country volunteered to write in English some native folk-stories as he remembered them. He indited the following, which is given in his own words in order to illustrate the oddities of an original translation:

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

"Once upon a time a poor shoemaker has earned his living by soliciting his work from different people, house to house, gathering old shoes and these who wished to be fixed and taking them to his home and repair them, then deliver them to his customers, collect the money, and on his way back buying food and necessary things for his family, and every night after having nice supper that his wife was fixing for him, and sitting enjoy himself and his family, and after each meal they were happy and singing.

"The king decided to disguise himself and make a tour around his people to see how they were doing. He passed by the poor shoemaker's home two or three nights in succession, being he was to go by that street making tour of his city. And every night he has heard the same singing and music, he then decided to enter and find out what was going on.

"He knocked at the door, the shoemaker at once opened the door and the king entered. He welcomed the king, who he did not know, and invited him to sit with them at the table, treated him to some wine, and after short talk with him the disguised king asked the shoemaker, 'Why are you so happy?' Then he answered that every day after my work is done, which is shoe-repairing, soliciting his work from house to house, and after deliver and with the money he supports his family, thus living happily and enjoy every night. The king stayed little while and then he thanked for his treat and left. On his way to his palace he saying to himself, 'I a king and he a poor laborer much happier than I and every night at that.'

"The king then has decided to force him to unhappiness, and the

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretos.

next morning an announcement came by the town crier that no one should be admitted to canvass and repair shoes in the streets.

"The poor shoemaker of course felt very sad personally, and saying to himself 'What shall I do now to earn our daily bread?' And as he was walking down in the street sadly a nearby merchant noticed him and asked him why he was so sad. Explained to the merchant his troubles, the merchant felt sorry, and asked the poor man to peddle some eggs he had at hand, and he was to pay him half of the profit from the eggs.

"And very successfully the shoemaker sold all the eggs and earned much more that day than few previous days, and again bought food and went home just as happy as before, and with the same singing after their dinner.

"The king again that night made his usual visit and passing by the shoemaker's house heard the same joy. Entered the house, he was welcomed again and treated, explaining to the king that 'the God-blessed king announced today that no shoes to be solicited in the streets and repaired, but as I was sad and noticed by my neighbor merchant, he offered me some merchandise to peddle in the streets and thus I've earned much more today than usual. So from now on I will continue with this new trade to earn for the needs of my family.' After while the king left.

"The next morning the shoemaker, while on his way to the merchant's place, he heard the town crier again that no peddling allowed of anything, and that very strictly, by orders of the king.

Tampa, Florida
 November, 1939
 Social-Ethnic Study of
 Greeks in Tampa.
 Bryan A. Filaretou.

"Very disappointed again thinking how he was going to support his family, since the king ordered not peddling of any kind of merchandise, on his way to the market he passed by the tavern where he was buying his wine, and explained to his friend his trouble about the king's orders, and not knowing what to do after anything he is trying to do, something turns out and forces him to such disappointments. Well, the tavern owner asked him to work for him, being alone and he could not stay at the tavern all day and until closing time, he suggested to him that he could work the later hours so the owner could have some rest. The poor shoemaker accepted it and worked that day until the later hours, giving chance to the owner to rest some.

"Went home after his work, again with supplies of food as usual and singing after his meals. The king, anxious, passed by his house, heard the usual joy family with their songs, entered and as always welcomed, treated. The shoemaker explained again that the long-lived and God-blessed king has forced him with his orders to work these later hours at the tavern so to earn his daily bread and support his family. The king left after a little while, and on his way to the palace/^{saying} to himself, 'How can I make this man unhappy?' The next day he sent two soldiers to his house and asked for him to appear in the palace.

"The shoemaker, not recognizing the king, heard him saying that he was ordered to become a soldier. He obeyed, and the soldiers taking him and dressing him in the uniform, he then was ordered to be placed at the entrance of the palace as guard, and to present arms to all who visited the palace during his stay. And also the king gave orders that he should stay all day without food and in the evening to leave

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

his gun there and go home, returning the next morning to report to his duty.

"The poor shoemaker, hungry all day and thinking what could he do providing food for himself and the family, on his way home in the evening, passing by a blacksmith shop, decided to enter, and he asked the blacksmith to cut off the blade of his bayonet and give him its worth in cash. The blacksmith who also making different knives, he bought it, as he could easily make a knife and sell it so to get his money back, and paid the shoemaker. On his way home again he got food and provided with the same joy and songs as usual.

"The disguised king again passed by the shoemaker's house and again heard the usual happy evening. He entered and welcomed, treated with the same kindness, and the shoemaker after was asked what had happened to him today, he replied that the long-lived king has made him a soldier and placed him all day at the palace entrance without food, but on his way home in the evening he stopped at the blacksmith's shop and exchanged the knife part of his bayonet for some cash and earned enough to provide for his family. The king laughed some and went out.

"In the meantime the shoemaker replaced with a wooden blade and stuck together to the handle of his bayonet, and the next morning reported again at his post in the palace. That day there has been some one of the criminals to be executed by having his head cut off. At the time the executioner was getting ready for his act, the king ordered to bring before him the shoemaker and ordered him to cut this prisoner's head off.

"'But, Your Majesty,' he said, 'I have never committed a crime

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Pilaroton.

of any kind in my life, and I do not wish to cut anybody's head off.'

"The king then replied that these are my orders, and if not obeyed I am going to ask the executioner to cut your head off.

"Forced in such a way, the shoemaker decided finally, and said, with a prayer: 'In the name of God and the King, if this prisoner is innocent, may my bayonet turn to wooden, so his life might be saved. But if he is guilty may it remain my bayonet with its sharp blade as always is, so to be executed.'

"They all started to laugh, and the king then explained to all those present what have seen and knew about this shoemaker's ambition in life for supporting his family, and he told the shoemaker that he did not have to work any more, as he will receive a regular income for the rest of his life.

"By this story proves that even the king cannot force the people to go hungry, but only God."

Following is another bed-time story which is told by Greek mothers to their children:

"One cold winter day a priest was called a distance from his home to administer the last rites of the church to a man who was sick and near death. With him he took the gold communion cup of the church in order to give the last communion to the dying man.

"On his way home from his errand of mercy, the holy man was set upon by thieves, who beat him badly, robbed him of the gold cup, and took most of his clothes.

"When he recovered consciousness he found an old overcoat lying on the ground, which had evidently been left behind by one of the robbers in their haste and excitement of getting way. Weak and cold,

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan S. Filaretou.

the priest put on the coat to keep him warm and then hid behind some rocks to wait until dark before venturing homeward. But presently he was terrified to hear the bandits returning. Peering out from his hiding place, he saw them come to the place where they waylaid him and make a hasty search over the ground. But quickly went away, and he wondered if they had come back to look for the ragged garment they had left.

Finally, when darkness came and he felt stronger, he made his way painfully back to his home and immediately prepared for bed, worn out and sore. In taking off the robbers' overcoat he noticed it was very heavy, and heard the clink of money as the coat dropped to the floor. He picked it up, ripped the lining open, and was happily surprised to find it held a rich horde of treasure. So, as soon as he was well again he used the robbers' loot to buy new clothes and much handsomer communion cup, and besides had money left to give to the poor."

Another folk tale remembered by Greeks in Tampa evidently came to their parents from a Moslem source, as it has a Mohammedan background.

A poor young student of the Mohammedan religion in the Sultan's domain, after being honorably graduated in his studies, was anxious to obtain employment whereby he might provide a dower for each of his two sisters so that they could make a good marriage. They were not overly attractive, and had come to a very mature marriageable age. His parents were too poor to adorn the ageing maidens with a financial bait sufficiently tempting to the neighborhood swains, and

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan S. Filaretou.

their brother felt that it was his duty to save them from the disgrace, as it was regarded there, of having no husbands.

So the dutiful youth applied for a position to the vizier, highest civil official of the community. This personage, after questioning him at length, was greatly impressed with the intelligence and learning of the youth. But instead of offering him a position, he recommended that he make application direct to the Sultan, who, he said, might proffer him something much better than could the vizier himself.

So the student, following the vizier's advice, very carefully prepared a written application setting forth his qualifications and having obtained audience with that powerful ruler, presented it to him in person. As the Sultan read the application, he appeared greatly pleased with what he read, as his face beamed with approval. Concluding, he complimented the applicant highly. Then he took his pen, wrote briefly on the back of the application, placed it in an envelope and handed it back to the youth, dismissing him with a smile and blessing.

Overjoyed in the belief that the Sultan had endorsed his application with an order to some high official to place him in a fine position, the student warmly thanked the monarch and obsequiously bowed himself out. Starting homeward he was at first too excited to even look at what the great man had written. But soon his curiosity overcame him. Taking the paper from the envelope, he was astonished to see nothing written but these two lines:

"The world is but a wheel, and
Glorified be he who turns it."

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

which, in that country meant that "God helps those who help themselves."

Crushed and crestfallen with the disappointment of finding no position offered him, the poor student went sadly home. There he asked his father, who was a humble junk dealer, to take him to the market place and sell him as a slave, and to use the money as a marriage dower for his sisters. The father, being poor, and also anxious to see his daughters married, finally agreed reluctantly. The youth asked that he be offered for sale as a deaf mute.

Arriving at the market, the youth was placed on the block for sale as a deaf and mute slave, and was quickly sold for a good price to the pasha of a distant province. Being a prominent official, the buyer doubtless had many political and other secrets to protect and he knew the deaf and mute could not hear or tell them. Proud of his purchase, he took the young man home and installed him as a servant in his palace. The father, with the sadness of losing his son tempered somewhat with joy at having the price of his ageing daughters' dowries in his pocket, returned to them with the good news.

Soon came the month of Ramazan, which was observed by the people as a month of celebrations relating to the Mohammedan religion. One of the events was a singing contest, in which various pashas of the region entered their best "hotzas" (singers). A liberal prize and much prestige went to the pasha whose entry was adjudged the best singer. This contest, lasting several evenings, was held in the open air near the palace of the student-slave's master. One night, during an intermission, the assembled audience was surprised and delighted to hear a male voice of extraordinary beauty coming in song from the

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretos.

nearby tower of the pasha's palace. Next morning many prominent hearers hurried to congratulate the pasha on his splendid singer.

The pasha had been absent at the time of the singing, and of course was astonished at what they said, knowing of no singer in his establishment. However, the others urged him to listen with the audience that night, saying that perhaps the unknown vocalist would again perform from the tower.

Skeptical, but with his curiosity aroused, the pasha agreed to their request and was present in the audience that night. Soon he also was delighted to hear the melodious voice coming from his own tower in a captivating ballad. Hurrying to his palace before the song was completed, he entered the tower, where he was doubly astonished to see that the wonderful singer was his own slave whom he supposed was deaf and dumb. For a moment his anger at being deceived overcame his delight at being the master of such a fine singer, as he roared at the youth.

"Ungrateful slave! You have deceived me. Tell me, can you speak as well as sing?"

"Yes, Sire," he answered. "Since three days ago, when I saw the angel, Michael. He gave me a small golden book, and asked me to swallow it, which I did. Immediately my speech and hearing were restored and made perfect, and I received the heaven-sent gift of song which you have heard."

The amazed pasha, as soon as he heard this, trembled and fell to his knees before the slave, and worshipped him as a holy man. He then gave him his freedom.

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretos.

The news of the "miracle" quickly reached the Sultan, and he at once sent a herald and invited the glorified one to come to his palace.

But the supposed saint sent word that he would not unless the royal carriage were sent for him. This the Sultan did, also sending an escort of soldiers. When the singer was brought before the royal presence the Sultan was amazed to recognize in him the student who had applied to him for employment. He pretended to rebuke the young man by saying roughly to him:

"Imposter! Are you not ashamed to deceive the public as you have done?"

The quick-witted student, knowing that he was now a great hero to the people, answered him:

"Sire, it was yourself who told me, 'This world is but a wheel, and glorified be he who turns it.' Well, I have succeeded in turning it, and am therefore glorified according to your own words. Look out the window and see for yourself what is taking place."

Up from the palace grounds had come the roar of an approaching multitude, and there were shouts of "Glory to the Saint."

The Sultan looked out and saw a tumultuous crowd, shouting acclaim and honor to the ex-slave. He turned in fear, and looked again at the young man, who then boldly said: "Your Majesty, ^{do} you know what would happen to you if I should tell that great crowd that you refused to welcome me?"

Again there came a shout of applause for their hero from the multitude. The Sultan trembled and paled. Then his heart relented

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretos.

toward the daring student, and leaning out the window he loudly announced to the assemblage that he would immediately appoint the Saint to the high position of Governor of Mecca.

Some Greek proverbs are recalled by Tampa members of the race as being widely used in their native land, and are still frequently quoted by the elders here. Particularly popular are the following:

"A master of many arts is a man without a home."
"Do not warm up a snake, for it will bite you."
"Beware of the tranquil river."
"Who casts dirt into the sea will find it in his salt."
"Don't expect fine music from a broken violin."
"Do not judge until you have heard both sides of a story."
"A woman's heart is as fickle as an Autumn sky."
"Where there is smoke there is fire."

The Greeks here have an active sense of humor, but for some reason there seems to be a dearth of old familiar jokes and humorous stories among them such as are common among most races. However, one joke is told which illustrates the supposedly prevailing belief by early immigrants that money was overly plentiful and easy to be had in America.

As related, two Greek immigrants had just arrived in New York city after passing the Ellis Island tests. On their way uptown from the ferry, one of them spied a ten-dollar goldpiece lying on the street. He was in the act of reaching for it when the other stopped him. "Leave it lay," he said. "We'll find plenty of them growing on trees in this country."

One of the rare attempts of humor by Greeks is this story, dealing with the difficulties newcomers to America encounter in making themselves understood before they have acquired the language here:

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filaretou.

Three Greek immigrants of recent arrival in New York met a fourth who had been there several weeks and could speak a few words of English. Proud of his knowledge, he undertook to act as guide and interpreter for others on a sightseeing tour of lower Manhattan.

Coming to the Woolworth building, the newcomers admired its great height, and asked their guide who owned it. His limited knowledge was stumped for an answer, so he asked a policeman, in a mixture of broken English and whole Greek. Failing to understand him, the bluecoat shrugged and answered, "I dunno." Thinking the officer had given him the owner's name, the pseudo-guide turned to his friends and said, "The building is owned by Mr. I. Dunno."

A little further on they saw an elevated railroad with its roaring trains, something they had never seen before, and they asked him who owned that. Again he was compelled to ask a policeman, and this one also, puzzled by the queer lingual mess, gave him a duplicate of the other cop's answer, "I dunno," and he told them Mr. I. Dunno also owned the railroad.

A little later they came to one of the city's larger downtown parks, and the guide's proteges wanted to know who was the owner of the handsome spot. Once more he made a brave effort to obtain the information from a policeman. Merely guessing at what the question meant, the officer gave the same reply as his predecessors, "I dunno," and the answer was passed on to the new immigrants that Mr. I Dunno owned the park. Much awed they all commented on what a very rich man the gentleman must be to own so much property.

While they were standing there a great funeral procession came

Tampa, Florida
November, 1939
Social-Ethnic Study of
Greeks in Tampa.
Bryan & Filareton.

along, with a magnificent hearse and loads of flowers, indicating the cortege of a wealthy person. Impressed by the grandeur, the Greeks asked their oracle whose funeral it was. He in turn inquired of a passing officer, who, puzzled as his predecessors, grunted the usual "I dunno," and the guide sadly informed his friends that it was the funeral of the great man, I. Dunno.

They all looked doleful and sympathetic as one of them remarked with great commiseration, "What a pity that such a rich man should have to die and leave so much valuable property. And we were fortunate to see his funeral."

#

BIBLIOGRAPHY: The Hellenic Messenger, fraternal journal, the Hellenic Community, Inc., February, 1935, pp. 1-4; Nick Jack, Florida District Governor of Ahepa and president of Hellenic Community of Tampa, Inc.; John Filareton, former editor Hellenic Messenger (magazine) and local historian of Greek colony; Andrew Doukas, treasurer and director Hellenic Community of Tampa, Inc.; Matthew Matheson, secretary and director Hellenic Community of Tampa, Inc.; John Sellas, son of first Greek settler in Tampa; George Moutog, early Greek settler in Tampa; Jimmy Cleotelis, student of Greek folklore.

APZ 1123

HECKMAN
INDERY INC.



FEB 94

nd -To -Pleat® N. MANCHESTER,
INDIANA 46962

